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ROYAL ARCH COMPANION

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THE

ROYAL ARCH COMPANION,

ADAPTED TO THE

WORK AND LECTURES

OF

ROYAL ARCH MASONRY.

EDITED BY

ALFRED F. CHAPMAN,

PAST GRAND LECTURER, AND PAST GRAND HIGH PRIEST OF THE GRAND ROYAL ARCH CHAPTER OF MASSACHUSETTS, ETC., ETC.

SECOND SERIES.

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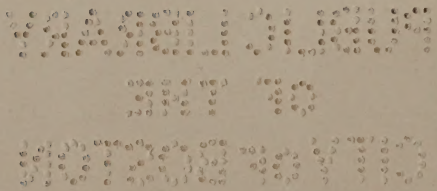

PREFACE

To the First Edition of the Second Series of the Royal Arch Companion.

By advice of the then Most Excellent Grand High Priest of the Grand Royal Arch Chapter of Massachusetts, the First Edition of the Royal Arch Companion, 24mo, was issued in 1865, and went through eight editions, the sixth of which was destroyed in the bindery, in the great fire in Boston, in 1872, and the electrotype plates were finally destroyed in the printing office, by fire, in 1879.

The favor which the work received from the Companions has prompted me to make good the loss, and to reproduce it in a 16mo form. There is no variation in the text as originally printed, but this book is enlarged by adding the service for the Installation of officers in a Subordinate Chapter, and the "Burial Service" adopted by the Grand Chapter of Massachusetts, in 1873.

A list of the Chapters in Massachusetts is also appended.

In submitting this issue, it is with the belief that its simplicity, correctness, and freedom from extraneous matter will continue to maintain it in the high place it holds in the exoteric ritual of the Capitular Rite.

A. F. C.

ROYAL ARCH COMPANION.

MARK MASTER.

CHARGE AT OPENING.

"WHEREFORE, Brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

"Wherefore, also, it is contained in the Scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste to pass it over. Unto you, therefore, which believe, it is an honor; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

"Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of

foolish men. As free, and not as using your liberty for a cloak of maliciousness; but as the servants of God. Honor all men; love the Brotherhood; fear God."

OR,

OPENING PRAYER.

Father of Mercies, wilt thou at this hour put to silence the ignorance of foolish men; and grant, that all malice, and guile, and hypocrisies, and envies, and all evil speakings may be removed far from us that we may indeed taste that the Lord is gracious. Make us to be as living stones, tried and accepted of Thee, to be built up in that spiritual building, that house not made with hands, eternal in the heavens. AMEN.

SECTION FIRST.

[This section recapitulates the ceremony of introduction, exemplifies the regularity and good order that was observed by the craftsmen; the means of preventing disorder and confusion among so great a number as were employed at the building of King Solomon's Temple, the test by which the Overseers could detect the faulty

workmen, and the Senior Grand Warden (whose duty it was to pay the craftsmen their wages) could distinguish all true craftsmen; it also impresses upon the minds of the candidates the advantages of being skilful Fellow Crafts, before seeking further advancement.]

* * * * *

In six days GOD created the heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

* * * * *

TUNE. — *Old Hundred.*

Another six days work is done,
Another Sabbath is begun,
Return, my soul, enjoy thy rest,
Improve the day thy God has blest.

In holy duties let the day —
In holy pleasures pass away!
How sweet a Sabbath thus to spend,
In hope of one which ne'er shall end!

SECTION SECOND.

[In this we are instructed more fully in the incidents of the former Section, and the obliga-

tions we are under to relieve an indigent and worthy brother to a specified extent; in the marks of distinction, the mode of rewarding merit, of punishing the guilty, and in the origin and history of the Degree.]

* * * * *

"Then he brought me back by the way of the gate of the outward Sanctuary, which looketh towards the east, and it was *shut*. Then said the Lord unto me, This gate shall be shut, — it shall not be opened, and no man shall enter in by it; — because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter in by the way of the porch of that gate, and shall go out by the way of the same. And the Lord said unto me, Son of man, *mark well*, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, and every going forth of the sanctuary.

* * * * *

This is the stone which was set at naught of you builders, which is become the head of the corner.

The stone which the builders refused is become the head stone of the corner. *

Did ye never read in the Scriptures, The stone which the builders rejected is become the head stone of the corner. * *

And have ye not read this Scripture, The stone which the builders rejected is become the head of the corner. * * *

What is this, then, that is written, The stone which the builders rejected is become the head of the corner. * * * *

He that hath an ear to hear let him hear.

* * * * *

To him that overcometh, will I give to eat of the hidden manna; and I will give him a *white stone*, and in the stone a *new name* written, which no man knoweth, saving he that receiveth it.

* * * * *

THE WORKING TOOLS OF A MARK MASTER MASON ARE THE CHISEL AND MALLET.

* * * * *

THE CHISEL

Morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

* * * * *

THE MALLET

Morally teaches to correct irregularities, and to reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the Mallet is to the workmen, enlightened reason is to the passions; it curbs ambition, depresses envy, moderates anger, and encourages good dispositions; whence arises, among good Masons, that comely order,

"Which nothing earthly gives, or can destroy,
The soul's calm sunshine and the heartfelt joy."

* * * * *

MARK MASTERS' SONG.

Mark Masters all appear,
Before the Chief Overseer,
In concert move;
Let him your work inspect,
For the chief Architect;
If there be no defect,
He will approve.

You who have passed the square,
For your rewards prepare,
Join heart and hand;
Each with his mark in view,
March with the just and true;
Wages to you are due,
At your command.

Hiram, the widow's son,
Sent unto Solomon
Our great Key-stone;
On it appears the name
That raises high the fame
Of all to whom the same
Is truly known.

Now to the Westward move,
Where, full of strength and love,
Hiram doth stand
But if imposters are
Mixed with the worthy there,
Caution them to beware
Of the right hand.

* * * * *

PARABLE.

"For the kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them Go ye also into the vineyard, and whatsoever is right that shall ye receive. So when even was come, the Lord of the vineyard saith unto his Steward, call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had

received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many be called, but few chosen."

* * * * *

Now to the praise of those
Who triumphed o'er the foes
Of Mason's arts;
To the praiseworthy three
Who founded this Degree;
May all their virtues be
Deep in our hearts.

CHARGE.

BROTHER, — I congratulate you on having been thought worthy of being advanced to this honorable degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which

become more and more extensive as you advance in Masonry.

In the honorable character of Mark Master Mason, it is your duty to endeavor to let your conduct in the Lodge and among your Brethren be such as may stand the test of the Grand Overseer's Square; that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

While such is your conduct, should misfortune assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence that among Mark Master Masons you will find friends who will administer relief to your distresses, and comfort your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, *that* the stone which the builders rejected (possessing merits to them unknown), became the chief stone of the corner.

PAST MASTER.

[This Degree should be carefully studied and well understood by every Master of a Lodge. It treats of the government of Lodges, and the duties of Masters; including the ceremonies hereafter enumerated.]

* * * *

ADDRESS TO THE MASTER.

BROTHER,—

Having been elected to preside over this Lodge, it becomes necessary, that, previous to your investiture, you should signify your assent to those ancient charges and regulations which point out your duty as Master of a Lodge:—

1. You agree to be a good man and true, and strictly to obey the moral law.

2. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

3. You promise not to be concerned in plots and conspiracies against government; but patiently to submit to the decisions of the Supreme Legislature.

4. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men.

5. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate according to their stations; and to submit to the awards and resolutions of your Brethren when convened, in every case consistent with the Constitutions of the Order.

6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

7. You agree to be cautious in carriage and behavior, courteous to your Brethren, and faithful to your Lodge.

8. You promise to respect genuine Brethren, and to discountenance imposters and all dissenters from the original plan of Masonry.

9. You agree to promote the general good of Society, to cultivate the social virtues, and to propagate the knowledge of the art.

10. You promise to pay homage to the Grand Master for the time being, and to his officers when duly Installed; and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

11. You admit that it is not in the power of any man or body of men, to make innovations in the body of Masonry.

12. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry on convenient occasions.

13. You admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance be given to an irregular Lodge, or any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

14. You admit that no person can be regularly made a Mason in, or admitted a member of any regular Lodge, without previous notice, and due inquiry into his character.

15. You agree that no visitors shall be received into your Lodge, without due examina-

tion, and producing proper vouchers of their having been initiated into a regular Lodge.

Do you submit to these charges; and promise to support these regulations, as Masters have done in all ages before you?

Brother A. B. — In consequence of your cheerful conformity to these charges and regulations of the Order, you are now to be Installed Master of this Lodge, in full confidence of your care, skill, and capability to govern the same.

* * * * *

The Holy Bible, the great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness and point out to you the whole duty of man.

The Square teaches us to regulate our actions by rule and line, and harmonize our conduct by the principles of morality and virtue.

The Compasses teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

The rule directs that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The Line teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to a glorious immortality.

The Book of Constitutions you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive in charge the Charter, by the authority of which this Lodge is held. You are carefully to preserve, and duly transmit it to your successor in office.

You will also receive in charge the Records and By-Laws of your Lodge, the former you will see faithfully kept, the latter carefully and punctually executed.

Lastly,—the Gavel—an emblem of authority.

* * * * *

The Duties of the Chair are many and various, such as Opening, Instructing and Closing Lodges; Initiating, Crafting and Raising Masons, Presiding at Installations, Consecrations and Dedications; the Laying the Corner Stones of Public Edifices; Presiding at Funeral Ceremonies; and a variety of other duties belonging thereto and explanatory thereof.

* * * * *

This degree in former times could only be conferred on such as had been duly elected, and regularly Installed, to preside over and govern a regular and duly constituted Lodge under the Jurisdiction of some Grand Lodge; and none but those who had received this honor could be admitted to the Royal Arch Degree.

The ancient regulation so limited the number of Royal Arch Masons, that the excellent precepts of Chapter Masonry lost much of their strength and beauty, by the want of numbers sufficiently interested, and duly qualified to teach them.

Borrowing the forms and ceremonies from the Lodge, this degree has been introduced into the Chapter, as the best means that could be devised for the instruction of those who are regarded as faithful among the craft, and worthy to be advanced in Masonry. It is conferred in the Chapter for Chapter purposes only; and entitles none who receive it to the honors accorded to one who has regularly passed the chair of a Subordinate Lodge.

It differs in many particulars from all other Masonic Degrees, but when properly cultivated

it serves to impress upon our minds that he who aspires to the honors and rewards that await the faithful of the craft, should also possess the requisite skill and ability to propagate the excellent principles of our Institution.

CHARGE.

WORSHIPFUL MASTER,—

Being appointed Master of this Lodge, you cannot be insensible to the obligations which devolve on you, as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your office.

The honor, reputation, and usefulness of your Lodge, will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our Institution.

For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner, it is your province

to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which are taught in it, and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the Institution; so that, when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefér its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and, above all, the *Holy Scriptures*, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

MOST EXCELLENT MASTER.

[It is necessary that every one who is received and acknowledged a Most Excellent Master, should be *worthy and well qualified;* and possess a competent knowledge of all the preceding degrees.

The moral of this degree is one of the best in the rite, and inculcates the duties of charity and hospitality in the most interesting and fraternal manner.]

OPENING LESSON.

"The earth is the Lord's, and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn de-

ceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Lift up your heads, O ye gates, even lift up ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord, strong and mighty; the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah."

—

OR, THIS PRAYER.

Father of Mercies, pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection, and since it has pleased thee to permit our again assembling to fulfill the duties here assigned unto us, inspire our hearts with wisdom from on high, that we may glorify thee in all our ways; and when thy will has been wrought in us on earth, grant, that we may be received and ac-

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knowledged among thy saints and angels, to glorify thy name forever and ever. Amen.

* * * * *

INTRODUCTION.

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me; Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely, goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

* * * * *

All hail to the morning
That bids us rejoice;
The Temple's completed,
Exalt high each voice;

The cap-stone is finished,
Our labor is o'er;
The sound of the gavel,
Shall hail us no more.

To the Power Almighty, who ever has guided
The tribes of old Israel, exalting their fame;
To Him who hath governed our hearts undivided,
Let's send forth our voices to praise his great Name.

Companions assemble
On this joyful day;
The occasion is glorious,
The key-stone to lay;
Fulfilled is the promise
By the Ancient of Days,
To bring forth the cap-stone
With shouting and praise.

* * * * *

There is no more occasion for level or plumb-line,
For trowel or gavel, for compass or square:
Our works are completed, the ark safely seated,
And we shall be greeted as workmen most rare.

Now those that are worthy,
Our toils who have shared,
And proved themselves faithful,
Shall meet their reward.
Their virtue and knowledge,
Industry and skill,
Have our approbation,
Have gained our good will.

We accept and receive them Most Excellent Masters,
Invested with honors and power to preside
Among worthy Craftsmen, wherever assembled,
The knowledge of Masons to spread far and wide.

Almighty Jehovah!
Descend now and fill
This Lodge with thy glory,
Our hearts with good will!
Preside at our meetings;
Assist us to find
True pleasure in teaching
Good will to mankind.

Thy wisdom inspired the great Institution;
Thy strength shall support it, till nature expire;
And when the creation shall fall into ruin,
Its Beauty shall rise through the midst of the fire!

"Then said Solomon, the Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever

And the king turned his face, and blessed the whole congregation of Israel, (and all the Congregation of Israel stood :) And he said blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city, among all the tribes of Israel to build any house in, that my name might be there; neither chose I any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my

name might be there; and have chosen David to be over my people Israel.

Now was it in the heart of David, my father, to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart; notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The Lord, therefore, hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel; and in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel.

And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands: For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before

all the Congregation of Israel, and spread forth his hands toward heaven, and said,

O Lord God of Israel, there is no God like thee in heaven, nor in the earth; which keepeth covenant and shewest mercy unto thy servants that walk before thee with all their hearts; thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have builded! Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken to the cry and the prayer which thy servant prayeth before thee; that thine eyes may be open

upon this house day and night, upon the place whereof thou hast said that thou wouldst put thy name there; to hearken unto the prayer which thy servant prayeth towards this place.

Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make towards this place; hear thou from thy dwelling place, even from heaven; and, when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

Now, therefore, arise, O Lord God, into thy resting place, thou and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

O Lord God, turn not away the face of thine anointed; remember the mercies of David thy servant.

* * * * *

"Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house

of the Lord, because the glory of the Lord had filled the Lord's house.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground, upon the pavement, and worshipped, and praised the Lord, saying, for he is good; for his mercy endureth forever."

* * * * *

——: The ceremonies commemorated in this Degree refer to the completion and dedication of the first Temple,—indeed upon those ceremonies this Degree was founded—tradition informs us that at its completion King Solomon instituted a new Order of Masons and bestowed upon them the honorary appellation of Most Excellent Masters; and none but the meritorious and praiseworthy; none but those who, through diligence and industry, have advanced far towards perfection; none but those who have been seated in the *Oriental Chair*, by the unanimous suffrages of their Brethren, can be admitted to this Degree of Masonry.

In the original establishment, when the Temple of Jerusalem was finished, and the Frater-

nity celebrated the cope-stone with great joy, it is demonstrable that none but those who had proved themselves to be complete masters of their profession were admitted to this honor; and, indeed, the duties incumbent on every Mason, who is *received* and *acknowledged* as a Most Excellent Master, are such as render it indispensable that he should have a correct knowledge of all the preceding Degrees.

The foundations of the Temple were laid by King Solomon, in the year of the world two thousand nine hundred and ninety-two, and the building was finished in the year three thousand. About seven years and six months were consumed in its erection. It was dedicated in the year three thousand and one, with great solemnity, and in the presence of the assembled people of Israel, to the worship of Jehovah, who condescended to make it the place of the special manifestation of his glory

Perhaps no structure, erected either before or since, is to be compared with it, for its exactly proportioned and beautiful dimensions. Its various courts and other apartments were capable of holding three hundred thousand people. It was adorned with fourteen hundred and fifty-

three columns of the finest Parian marble, twisted, sculptured, and voluted; and two thousand, nine hundred and six pilasters, decorated with magnificent capitals.

The Oracle and Sanctuary were lined with massive gold, adorned with embellishments in sculpture, and set with numerous gorgeous and dazzling decorations of diamonds and all kinds of precious stones. In the emphatic language of Josephus, "the whole Temple shined and dazzled the eyes of such as entered it, by the splendor of the gold that was on every side of them." The multitude, on beholding it, were struck with bewildering amazement, and raised their hands in astonishment and admiration at its wondrous magnificence, as well as to protect their eyes from the effects of its exceeding brilliance. Nothing ever equalled the splendor of its consecration. Israel sent forth her thousands, and the assembled people beheld, in awful adoration, the vast sacrifice of Solomon accepted. The flame descended upon the altar and consumed the offering; the shadow and glory of the Eternal proclaimed His presence between the cherubim, and the voice of his thunders

told to the faithful of the Craft, that the perfectness of their labor was approved.

. . . . . "Bright was the hour
When Israel's Princes in their pride and power,
Knelt in the Temple's Court, the living flame,
The accepted sacrifice to all proclaim.
Brightly the splendor of the Godhead shone,
In awful glory, from his living throne:
Then bowed was every brow,—no human sight
Could brave the splendor of that flood of light
That veiled his presence,—and his awful form,
Whose path the whirlwind is—whose breath the storm."

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

CHARGE.

* * * * *

BROTHER,—

Your reception to this Degree of Masonry is a proof of the good opinion the Brethren of this Lodge entertain of your Masonic abilities.

Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

It is one of your great duties, as a Most Excellent Master, to dispense light and truth to the uninformed Mason; and I need not inform you of the impossibility of complying with this obligation, without possessing an accurate acquaintance with the lectures of each Degree.

If you are not already completely conversant with all the Degrees heretofore conferred on you, remember that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the Brethren to accept you.

Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information as shall enable you to discharge with propriety the various duties incumbent on you,

and to preserve unsullied the title, now conferred upon you, of a Most Excellent Master.

CLOSING PRAYER.

O God, our Creator, Preserver, and Benefactor, unto whom all hearts are open, and all desires known, and from whom no secrets are hid; we heartily thank thee for the fraternal communion which we have this evening enjoyed.

Forgive all that thou hast seen amiss in us. Bless our humble labors for the promotion of truth and love, and unity, and peace. Smile upon our Institution, and make it the instrument of great good.

Dismiss us with thy blessing. Go with us when we separate. Guide us evermore by thy good Providence; and finally reunite us, in that Temple above, to praise thee forever. AMEN.

ROYAL ARCH.

CHARGE AT OPENING.

"Now we command you, Brethren, that ye withdraw yourselves from every Brother that walketh disorderly, and not after the tradition which ye receive of us. For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought, but wrought with labor and travail day and night, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some who walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort, that with quietness they work, and eat their own bread. But ye, Brethren, be not weary in well doing. And if any man obey not

our word, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a Brother. Now the Lord of peace himself give you peace always. The salutation of Paul, with mine own hand, which is the token: so I write."

—

OR, THIS PRAYER.

O thou whose creatures we are, and in attestation of whose praise we humbly kneel before thee, save us with an everlasting salvation. From all sin and iniquity, from all hardness of heart and unbelief, and from all uncharitableness, good Lord deliver us; enter thou into this Sanctuary wherein incense burneth day and night before thee, be thou mouth and matter unto us in all that we shall herein say or do; and in thy mercy prepare us to be accepted of thee, in thine own Sanctuary on high, where the incense of praise and thanksgiving shall continually ascend, to glorify thy Name forever. AMEN.

* * * * *

SECTION FIRST.

[The candidates are taught, at the very threshhold of this degree, the importance of humility —for "he that humbleth himself shall surely be exalted." The form of reception, is also explained by a lesson, calculated to impress upon the mind, in the strongest manner, the importance of preserving those ancient land-marks, long since established for the government of the Craft, for which purpose, the blessing of Deity should ever be invoked.]

—

PRAYER.

O thou eternal and omnipotent God, We thank thee that amid all the pains and penalties of life, thou hast been unto us, Creator, Preserver, and Benefactor—and that unto the present hour, thou hast led us over all the rugged path of life. Especially would we thank thee for the blessings thou hast vouchsafed unto us, and this Institution of which we are members; continue them O our Father, and let it be thy will to multiply them unto us and thy servants kneeling before thee; teach them we pray thee, as they are about to be laid under new and

stronger obligations to thee, the true reverence of thy great and Holy Name. May the solemnities of this hour be deeply impressed upon all our minds, and have a lasting and happy effect upon our lives. O thou, who didst aforetime appear unto thy servant Moses in a flame of fire out of the midst of a Bush, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind. May the leprosy of sin be eradicated from all our hearts, and Holiness to the Lord be engraven thereon, that the incense of piety, ascending continually from the altars of our hearts, may burn day and night, as a sacrifice of a sweet smelling savour, well pleasing unto thee. And since sin has destroyed within us the *First Temple* of purity and innocence, let thy heavenly grace guide and assist us in rebuilding a *Second Temple* of reformation; and may the glory of this latter house be greater than the glory of the former. AMEN.

* * * * *

"I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight. These

things will I do unto them, and will not forsake them."

* * * * *

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a Bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, *Moses, Moses!* And he said, here am I. And he said, draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is Holy Ground. * * * * * * Moreover he said, I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face for he was afraid to look upon God."

* * * * *

"Zedekiah was one and twenty years old,

when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, and stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel.

Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers; because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of God, and despised his word, and misused his prophets, until the wrath of the Lord arose against his people till there was no remedy.

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their Sanctuary, and had no compassion upon young men or maidens, old men, or him that stooped for age; he gave them all into his hand. And all the vessels of

the house of God, Great and Small, and the treasures of the King and his Princes, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia."

* * * * *

"Thus saith Cyrus King of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem."

* * * * *

"And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I am that I am: And thus shalt thou say unto the children of Israel, I am hath sent me unto you."

* * * * *

SECTION SECOND.

[It is said that about fifty thousand of the Jews accepted the offer of Cyrus to return into their own country, under the leadership of Zerubbabel who was governor, or Masonically speaking, King; the prophet Haggai probably officiated as Scribe, Joshua the son of Josadac being High Priest. During their journey they passed through many rough and rugged countries, but in the midst of their tribulation, and when their "spirit was overwhelmed within them," their eyes were turned unto the Lord, in whom was their trust, who knew their path and the way wherein they walked.

On arriving at Jerusalem their first care was to restore the sacrifices and to regulate the offices and orders of the Priests and Levites—and tradition says, they had previously adopted words and signs, as marks, by which the true descendants of Abraham should forever after be distinguished by each other.]

* * * * *

"And Moses answered and said, But behold, they will not believe me, neither hearken unto my voice, for they will say, the Lord hath not appeared unto thee. And the Lord said unto him, what is that in thine hand? And he said, A Rod. And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee."

* * * * *

"And the Lord said furthermore unto Moses, Put now thine hand into thy bosom; and he put his hand into his bosom, and when he took it out, behold his hand was leprous as snow. And he said, put thine hand into thy bosom again; and he put his hand into his bosom again, and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign."

* * * * *

"And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

* * * * *

"In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet, Haggai, saying, Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josadac, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes, in comparison of it, as nothing?

Yet now be strong, O Zerubbabel, and be strong, O Joshua, son of Josadac, the high priest; and be strong all ye people of the land,

saith the Lord, and work; for I am with you, saith the Lord of hosts; according to the word which I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory. The silver is mine, and the gold is mine. The glory of this latter house shall be greater than the former, and in this place will I give peace."

"In that day will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a Signet: for I have chosen thee."

* * * * *

"This is the word of the Lord unto Zerubbabel, saying, Not by might nor power, but by my spirit. Who art thou, O great mountain. Before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shouting, crying, grace unto it. Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the founda-

tions of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hands of Zerubbabel, with those seven."

* * * * *

"In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

* * * * *

"In the beginning, God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light."

"And Moses said, this is the thing which the Lord commandeth; Fill an *Omer of the Manna* to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, take a Pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for

your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

"And the Lord said unto Moses, Bring Aaron's Rod again before the testimony, to be kept for a token."

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this *Book of the Law*, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee."

* * * * *

"And God spake unto Moses, and said unto him, I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name, Jehovah, was I not known to them."

* * * * *

COMPANION:—You will permit me to express the hope, that it is not an idle or vain curiosity, that merely grasps at novelty, which has induced you to receive this sublime Degree of Masonry,

infinitely more important than all which have preceded it. It is calculated to impress upon our minds a firm belief in the being and existence of a God; and teaches a due reverence for his great and holy Name.

It also brings to light some of the most important secrets of the Craft, which had laid buried in darkness from the death of King Solomon to the erection of the Second Temple,—a period of four hundred and seventy years,—and without a knowledge of which the Masonic character is not complete.

* * * * *

THE WORKING-TOOLS AND PRINCIPAL EMBLEMS.

The *Working-Tools* are the *Square* and *Compass*, which have been presented to your view in every degree of Masonry through which you have passed.

THE SQUARE

Teaches us, as Royal Arch Masons, that God has made all things square, upright, and perfect.

THE COMPASS

Is an instrument used by operative Masons to describe *Circles*, every part of which is equally near and equally distant from the centre.

THE CIRCLE

Is therefore, a striking emblem of the relation in which the Creature stands to his Creator. As every part of the circumference of a *Circle* is equally near and equally distant from its centre, so is every creature, whom God has made, to Him equally near and equally distant.

The equilateral or perfect *Triangle* is an emblem of the three essential attributes of Deity, namely, Omnipresence, Omniscience and Omnipotence; and as the three equal legs or equal angles form but one triangle, so these three equal attributes constitute but one God.

CHARGE.

Worthy Companions:

"By the consent and assistance of the members of this Chapter, you are now exalted to the sublime and honorable Degree of a Royal

Arch Mason. Having attained to this degree, you have arrived at the summit and perfection of Ancient Masonry, and are consequently entitled to a full explanation of the mysteries of the Order.

The rites and mysteries developed in this degree have been handed down through a chosen few, unchanged by time, and uncontrolled by prejudice; and we expect and trust they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

No one can reflect on the ceremonies of gaining admission into this place, without being forcibly struck with the important lessons which they teach.

Here we are necessarily led to contemplate with gratitude and admiration the sacred source from whence all earthly comforts flow; here we find additional inducements to continue steadfast and immovable in the discharge of our respective duties; and here we are bound, by the most solemn ties, to promote each other's welfare, and correct each other's failings, by advice, admonitions, and reproof.

As it is our most earnest desire, and a duty

we owe to our companions of this Order, that the admission of every candidate into this Chapter should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us but such as will promote, to the utmost of their power, the great end of our Institution. By paying due attention to this determination, we expect you will never recommend any candidate to this Chapter, whose abilities and knowledge of the foregoing degrees you cannot freely vouch for, and whom you do firmly and confidently believe will fully conform to the principles of our Order, and fulfill the obligations of a Royal Arch Mason.

While such are our members, we may hope to be united in one object, without lukewarmness, inattention, or neglect; and that zeal, fidelity, and affection will be the distinguishing characteristics of our Society. And thus may a degree of satisfaction, harmony, and peace be enjoyed at our meetings, which no other society can afford."

* * * * *

PRAYER AT CLOSING.

By the Wisdom of the Supreme High Priest, may we be directed, by his Strength may we be enabled, and by the Beauty of virtue may we be incited to perform the obligations here enjoined on us, to keep inviolably the mysteries here unfolded to us, and invariably to practice all those duties out of the Chapter which are inculcated in it. AMEN.

FORM OF APPLICATION.

To the Most Excellent High Priest, King, Scribe, and Companions of Royal Arch Chapter.

I, , having received the degree of Master Mason in Lodge, under the jurisdiction of the Grand Lodge of , having the good of the Craft at heart, and being desirous of obtaining further light in Masonry, do fraternally offer myself a candidate for the degrees conferred in your Chapter. Should my petition be granted, I promise a cheerful compliance with all the forms and usages of the Fraternity.

My residence is in , occupation , I have before applied for said degrees.

Dated at , 18

(Signed)

We, the Subscribers, hereby certify that we are acquainted with , named in the above application, and believe him to be of regular and upright conduct, fair fame, sober life, and good moral character. We do, therefore, recommend him as a Master Mason, worthy and well qualified to be exalted to the Sublime Degree of Royal Arch Mason.

Dated at , 18

(Signed)

DATE.

Royal Arch Masons of the present day, date from the building of the Second Temple, 330 years before Christ. Their style, therefore, is Anno Inventionis, A.·. I.·., or A.·. Inv.·., that is, *in the year of the Discovery.*

To find the date in the Capitular Rite, add 530 to the present year, thus A. D. 1883 × 530 = A.·. I.·. 2413.

SUBORDINATE CHAPTERS.

NIGHTS OF MEETING.

St. Andrew's Chapter, Boston, — First Wednesday of each month.

King Cyrus Chapter, Newburyport, — Second Thursday.

Washington Chapter, Salem, — Second and fourth Thursday.

Adinoram Chapter, New Bedford, — First Wednesday.

Morning Star Chapter, Springfield, — First Friday.

Franklin Chapter, Greenfield, — Wednesday after full moon.

St. Paul's Chapter, Boston, — Third Tuesday.

Mount Zion Chapter, Stoughton, — Friday on or before full moon.

Thomas Chapter, Fitchburg, — Second Wednesday.

Worcester Chapter, Worcester, — Second Friday.

Mount Lebanon Chapter, Milford, — Thursday following full moon.

Northampton Chapter, Northampton, — First Wednesday.

Concord Chapter, Framingham, — First Thursday.

Mount Horeb Chapter, Lowell, — Monday on or before full moon.

St. John's Chapter, East Boston, — Fourth Monday.

Chapter of the Shekinah, Chelsea, — First Wednesday.

ORIENT CHAPTER, HYANNIS, — Thursday nearest full moon.

PENTUCKET CHAPTER, HAVERHILL, — First Friday.

BERKSHIRE CHAPTER, PITTSFIELD, — First Thursday.

KING SOLOMON'S CHAPTER, WARE, — Thursday on or before full moon.

KEYSTONE CHAPTER, FOXBOROUGH, — Thursday on or after full moon.

MOUNT SINAI CHAPTER, LAWRENCE, — Last Thursday.

PILGRIM CHAPTER, ABINGTON, — Friday on or after full moon.

WAVERLEY CHAPTER, MELROSE, — First Wednesday.

ST. MATTHEW'S CHAPTER, SOUTH BOSTON, — Second Monday.

HAMPDEN CHAPTER, PALMER, — Monday after full moon.

MYSTIC CHAPTER, MEDFORD, — Second Thursday.

SUTTON CHAPTER, LYNN, — Second Thursday.

FALL RIVER CHAPTER, FALL RIVER, — Second Monday.

CAMBRIDGE CHAPTER, CAMBRIDGE, — Second Friday.

WALTHAM CHAPTER, WALTHAM, — Third Wednesday.

ST. MARK'S CHAPTER, TAUNTON, — Second Monday.

MOUNT HOLYOKE CHAPTER, HOLYOKE, — First Tuesday.

MOUNT VERNON CHAPTER, ROXBURY, — Third Thursday.

CORINTHIAN CHAPTER, ADAMS, — Third Thursday.

UNION CHAPTER, ATHOL, — Third Tuesday.

ST. STEPHEN'S CHAPTER, QUINCY, — Tuesday after full moon.

MENOTOMY CHAPTER, ARLINGTON, — Second Tuesday.

HOUGHTON CHAPTER, MARLBORO', — Friday on or after full moon.

ISLE OF THE SEA CHAPTER, NANTUCKET, — Second Monday.

PARKER CHAPTER, NATICK, — First Tuesday.

DORIC CHAPTER, SOUTHBRIDGE, — Second Monday after full moon.

CHAPTER OF THE SIGNET, CHARLESTOWN, — Second Thursday.

SAMOSET CHAPTER, PLYMOUTH, — First Thursday

JOSEPH WARREN CHAPTER, PROVINCETOWN, — First Friday.

NEWTON CHAPTER, NEWTONVILLE, — Second Monday.

CLINTON CHAPTER, CLINTON, — First Monday.

SYLVESTER BAXTER CHAPTER, WEST HARWICH, — Saturday before full moon.

SATUCKET CHAPTER, BROCKTON, — Second Friday.

PENTALPHA CHAPTER, WEYMOUTH, — Tuesday after full moon.

NORFOLK CHAPTER, HYDE PARK. — Second Thursday.

EVENING STAR CHAPTER, WESTFIELD, — First Tuesday.

TRINITY CHAPTER, AMESBURY, — Monday on or before full moon.

SOMERVILLE CHAPTER, SOMERVILLE, — Second Tuesday.

EUREKA CHAPTER, WORCESTER, — Second Tuesday.

WOBURN CHAPTER, WOBURN, — Fourth Wednesday.

William Ferson Chapter, Gloucester, — Third Wednesday.

Miller Chapter, Franklin, — Second Tuesday.

Holten Chapter, Danvers, — Second Wednesday.

Amity Chapter, Beverly, — Fourth Tuesday.

North Star Chapter, Winchendon, — Second Monday.

Reading Chapter, Reading, — Third Wednesday.

Composite Chapter, North Adams, — First Wednesday.

Walden Chapter, Concord, — Monday after full moon.

Tyrian Chapter, Millbury, — First Tuesday.

Monument Chapter, Great Barrington, — Monday before full moon.

Unity Chapter, Chicopee Falls, — First Wednesday.

King Hiram Chapter, Attleboro', — Second Thursday.

Harmony Chapter, Bridgewater.

APPENDIX.

The first record of St. Andrew's Chapter, of Boston, shows that its first meeting was held on the 18th day of August, A. D., 1769, as the "Royal Arch Lodge," and the names of nine persons are recorded as being present.

It also appears that the Degrees of Excellent, Super Excellent, Royal Arch, and Knight Templars, were conferred in the Royal Arch Lodge, August 28th, following.

On November 28th, 1793, the Degree of Mark Master was connected with the other degrees conferred in the Chapter, and on January 30th, 1794, the words "Royal Arch Chapter" are used for the first time. It is also recorded that, on March 10th, 1795, a conference was held with a *committee* from King Cyrus Chapter, No. 2, of Newburyport, which resulted in establishing a uniformity of Work and Lectures by the two Chapters.

The Grand Royal Arch Chapter of Massachu

setts was duly organized by delegates from St. Andrew's Chapter of Boston, and King Cyrus Chapter of Newburyport, who assembled at Mason's Hall, in the Green Dragon Tavern, Boston, on Tuesday, the 13th of March, A. D., 1798 (though Webb does not credit the organization of the Grand Chapter until June 12th.)

From this beginning, with two Chapters only, the Jurisdiction now comprises sixty-nine Chapters, whose representatives annually witness the exemplification of the *Work and Lectures* of Royal Arch Masonry, by authority of the Grand Chapter, for the instruction and government of its subordinates.

Thirty-eight of these Chapters have been constituted since the Royal Arch Companion was originally issued ; but its author has assisted in some capacity, in constituting forty-seven consecutively, of the sixty-nine Chapters.

INSTALLATION CEREMONIES.

INSTALLATION OF THE OFFICERS OF A CHAPTER.

THE Grand High Priest, or other duly-authorized officer, presides; and the Chapter is opened on the Royal Arch Degree. The Grand Captain of the Host, or person acting as such, or a Past High Priest, presents the High Priest elect to the Presiding Officer, and says:

MOST EXCELLENT GRAND HIGH PRIEST: I present you Companion . . . . . , elected to be installed High Priest of this Chapter. I find him to be skillful in the Royal Art, and attentive to the moral precepts of our forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity.

The High Priest elect then turning and facing the Companions, the Presiding Officer says:

COMPANIONS: You now behold before you Companion . . . . . , who has been elected to serve this Chapter as Most Excellent High Priest, and who now declares himself ready for installation. If any of you have any reasons to

urge why he should not be installed, you will make them known now, or else forever hereafter hold your peace. Hearing no objections, I shall proceed to install him.

The Presiding Officer then addresses him as follows:

MOST EXCELLENT: I feel much satisfaction in performing my duty on the present occasion by installing you into the office of High Priest of this Chapter. It is an office highly honorable to all those who diligently perform the important duties annexed to it. Your reputed masonic knowledge, however, precludes the necessity of a particular enumeration of those duties. I shall therefore only observe, that by a frequent recurrence to the Constitution and General Regulations, and constant practice of the several sublime Lectures and Charges, you will be best able to fulfill them; and I am confident that the Companions who are chosen to preside with you will give strength to your endeavors, and support to your exertions. I shall now propose certain questions to you relative to the duties of your office, to which I must request your unequivocal answer.

1. Do you solemnly promise that you will re-

double your endeavors to correct the vices, purify the morals, and promote the happiness of those of your Companions who have attained this sublime degree?

2. That you will never suffer your Chapter to be opened, unless there be present nine regular Royal Arch Masons?

3. That you will never suffer either more or less than three brethren to be exalted in your Chapter at one and the same time?

4. That you will not exalt any one to this degree who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees?

5. That you will promote the general good of our order, and, on all proper occasions, be ready to give and receive instructions, particularly from the General and State Grand Officers?

6. That, to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave in open Chapter, with the most profound respect and reverence, as an example to your Companions?

7. That you will not acknowledge or have

intercourse with any Chapter that does not work under a constitutional warrant or dispensation?

8. That you will not admit any visitor into your Chapter, who has not been exalted in a Chapter legally constituted, without his being first formally healed?

9. That you will observe and support such by-laws as may be made by your Chapter, in conformity to the General Grand Royal Arch Constitution and the General Regulations of the Grand Chapter.

10. That you will pay respect and due obedience to the instructions of the General and State Grand Officers, particularly relating to the several Lectures and Charges, and will resign the chair to them, severally, when they may visit your Chapter?

11. That you will support and observe the General Grand Royal Arch Constitution, and the General Regulations of the Grand Royal Arch Chapter, under whose authority you act?

Do you submit to all these things, and do you promise to observe and practise them faithfully?

Answer. I do.

All then kneel, and the Grand Chaplain offers the following

PRAYER.

Most holy and glorious Lord God, the Great High Priest of Heaven and Earth:

We approach thee with reverence, and implore thy blessing on the Companion appointed to preside over this Chapter, and now prostrate before thee;—fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavors; may he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy; hear thou from heaven thy dwelling-place, and forgive our transgressions.

Glory be to God on high.

Response. As it was in the beginning, is now, and ever shall be, world without end. So mote it be. Amen.

The Presiding Officer then adminsters the following obligation to the High Priest elect.

"I, ... , do promise and swear that I

will serve this Chapter as High Priest for the time that I have been elected; that I will perform all the duties appertaining to that office to the best of my abilities, and will support and maintain the Constitution of the Grand Chapter of . . . . . , and that of the General Grand Chapter of the United States, and the by-laws of this Chapter."

The Grand High Priest will then cause the High Priest to be invested with the clothing and badges of his office, and will address him as follows:

I now invest you with this *Breastplate*, in imitation of that upon which were engraven the names of the twelve tribes, and worn by the High Priest of Israel, which is to teach you that you are always to bear in mind your responsibility to the laws and ordinances of the institution, and that the honor and interests of your Chapter and its members should be always near your heart.

I present you with the Holy Bible, Square, and Compasses, the three great lights in every degree of masonry. The doctrines contained in this sacred volume create in us a belief in the dispensations of Divine Providence, which belief

strengthens our faith, and enables us to ascend the first step of the Grand Masonic Ladder. This faith naturally produces in us a hope of becoming partakers of the promises expressed in this inestimable gift of God to man, which hope enables us to ascend the second step. But the third and last being Charity, comprehends the former, and will continue to exert its influence when Faith shall be lost in sight, and Hope in complete enjoyment.

By the Square and Compasses we are taught to circumscribe our desires, and practise the duties of friendship, morality, and brotherly love.

I now deliver into your hands, the Charter under which you are to work ; you will receive it as a sacred deposit, and never permit it to be used for any other purposes than those expressed in it.

I present you with the Constitution of the General Grand Royal Arch Chapter, the Rules and Regulations of the Grand Royal Arch Chapter of this Commonwealth, and also with the By-Laws of your Chapter. You will cause all these to be frequently read and punctually obeyed. The Records of the Chapter you will cause to be carefully and correctly kept.

Lastly, I present you with this Mallet, a blow of which will command attention and restore order in the Chapter.

Let the *Mitre* with which you are invested remind you of the dignity of the office you sustain, and its inscription impress upon your mind a sense of your dependence upon God ;— that perfection is not given unto man upon earth, and that perfect holiness belongeth alone unto the Lord.

The *various colors* of the *Robes* you wear are emblematical of every grace and virtue which can adorn and beautify the human mind.

And now, Most Excellent, in consequence of your cheerful acquiescence with the charges just recited, I declare you duly installed High Priest of this Chapter, not doubting your determination to support the honor and reputation of our sublime Order.

Permit me, therefore, in behalf of the Craft here assembled, to offer you our sincere congratulation on your accession to the honorable station you now fill. I doubt not you will govern with such order and regularity as to convince your Companions that their partiality has not been misplaced.

Companions of . . . . . Chapter, behold your High Priest. [*They rise and bow, or if the installation be not public, salute him with the honors of Royal Arch Masonry.*] Recollect that the prosperity of your Chapter will as much depend on your support, assistance and obedience, as on his assiduity, information and wisdom.

The same call is made to the King and Scribe, for objections; the same obligation (with the necessary variation of title) which had been taken by the High Priest is taken by each of the officers, and each is presented as follows:

MOST EXCELLENT: I hereby present Companion . . . . . , who has been duly elected to serve this Chapter for the ensuing masonic year, and who now declares himself ready for installation.

CHARGE TO THE KING.

EXCELLENT COMPANION: The important station to which you are elected in this Chapter requires from you exemplary conduct; its duties demand your most assiduous attention; you are to second and support your chief in all the requirements of his office; and should casualties at any time prevent his attendance, you are to succeed him in the performance of his duties.

Your badge (*the Level surmounted by a Crown*),

should remind you that, although you are the representative of a King, and exalted by office above your Companions, yet that you remain upon a level with them, as respects your duty to God, to your neighbor, and to yourself; that you are equally bound with them, to be obedient to the laws and ordinances of the institution; to be charitable, humane, and just, and to seek every occasion of doing good.

Your office teaches a striking lesson of humility. The institutions of political society teach us to consider the king as the chief of created beings, and that the first duty of his subjects is to obey his mandates: — but the institutions of our sublime degrees, by placing the King in a situation subordinate to the High Priest, teach us that our duty to God is paramount to all other duties, and should ever claim the priority of our obedience to man; and that however strongly we may be bound to obey the laws of civil society, yet that those laws, to be just, should never intermeddle with matters of conscience, nor dictate articles of faith.

The *Scarlet Robe*, an emblem of imperial dignity, should remind you of the paternal concern you should ever feel for the welfare of your

Chapter, and the *fervency* and *zeal* with which you should endeavor to promote its prosperity.

In presenting to you the *Crown*, which is an emblem of royalty, I would remind you that to reign sovereign in the hearts and affections of men must be far more grateful to a generous and benevolent mind than to rule over their lives and fortunes; and that, to enable you to enjoy this pre-eminence with honor and satisfaction, you must subject your own passions and prejudices to the dominion of reason and charity.

You are entitled to the second seat in the council of your Companions. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem stimulate you to the faithful discharge of your duties; and when the King of Kings shall summon you into his immediate presence, from his hand may you receive a *crown of glory*, which shall never fade away.

CHARGE TO THE SCRIBE.

Excellent Companion: The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them, and to

perform their duties. The purposes of the institution ought never to suffer for want of intelligence in its proper officers; you will therefore perceive the necessity there is of your possessing such qualifications as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve on you by the absence of your superiors.

The *Purple Robe*, with which you are invested, is an emblem of *union*, and is calculated to remind you that the harmony and unanimity of the Chapter should be your constant aim; and to this end you are studiously to avoid all occasions of giving offence, or countenancing anything that may create divisions or dissensions. You are, by all means in your power, to endeavor to establish a permanent union and good understanding among all orders and degrees of Masonry; and as the glorious sun, at its meridian height, dispels the mist and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy and discord, whenever they may appear.

Your badge (*a Plumb-rule surmounted by the Turban*) is an emblem of rectitude and vigi-

lance; and while you stand as a watchman on the tower, to guard your Companions against the approach of those enemies of human felicity, *intemperance* and *excess*, let this faithful monitor ever remind you to walk uprightly in your station; admonishing and animating your Companions to fidelity and industry while at labor, and to temperance and moderation while at refreshment. And when the Great Watchman of Israel, whose eye never slumbers nor sleeps, shall relieve you from your post on earth, may He permit you in heaven to participate in that refreshment enjoyed by saints and angels forever in his presence.

CHARGE TO THE CHAPLAIN.

EXCELLENT AND REVEREND COMPANION; You are appointed Chaplain of this Chapter; and I now invest you with this circular jewel, the badge of your office. It is emblematical of eternity, and reminds us that here is not our abiding-place. Your inclination will undoubtedly conspire with your duty, when you perform in the Chapter those solemn services which created beings should constantly render to their

infinite CREATOR, and which, when offered by one whose holy profession is "to point to heaven and lead the way," may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

CHARGE TO THE TREASURER.

COMPANION: You are elected Treasurer of this Chapter, and I have the pleasure of investing you with the badge of your office. The qualities which should recommend a Treasurer are *accuracy* and *fidelity;* accuracy, in keeping a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Chapter that may be placed in his hands, and rendering a just account of the same, whenever he is called upon for that purpose. I presume that your respect for the institution, your attachment to the interests of your Chapter, and your regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

CHARGE TO THE SECRETARY.

COMPANION: I with pleasure invest you with your badge as Secretary of this Chapter. The qualities which should recommend a Secretary are *promptitude* in issuing the notifications and orders of his superior officers, *punctuality* in attending the convocations of the Chapter, *correctness* in recording their proceedings, *judgment* in discriminating between what is proper and what is improper to be committed to writing, *regularity* in making his annual returns to the Grand Chapter, *integrity* in accounting for all moneys that may pass through his hands, and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Chapter, and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Grand Chapter of saints and angels, and find your name *recorded* in the *book of life eternal*.

CHARGE TO THE CAPTAIN OF THE HOST.

COMPANION: The office with which you are intrusted is of high importance, and demands your most zealous consideration. The preservation of the most essential traits of our ancient customs, usages, and landmarks are within your province, and it is indispensably necessary that the part assigned to you, in the immediate practice of our rites and ceremonies, should be perfectly understood and correctly administered.

Your office corresponds with that of Marshal or Master of Ceremonies. You are to superintend all processions of your Chapter, when moving as a distinct body, either in public or private, and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions. You will ever be attentive to the commands of your chief, and always near at hand to see them duly executed. I invest you with the badge of your office, and presume that you will give to your duties all that study and attention which their importance demands.

CHARGE TO THE PRINCIPAL SOJOURNER.

COMPANION: The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds to that of *Senior Deacon* in the preparatory degrees. Among the duties required of you, the preparation and introduction of candidates are not the least. As in our intercourse with the world, experience teaches that first impressions are often the most durable, and the most difficult to eradicate, — so it is of great importance in all cases, that those impressions should be correct and just; hence it is essential that the officer, who brings the blind by a way that they know not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight.

Your *robe of office* is an emblem of humility, and teaches that in the prosecution of a laudable undertaking, we should never decline taking any part that may be assigned us, although it may be the most difficult or dangerous.

The *rose-colored tessellated Border*, adorning the robe, is an emblem of ardor and persever-

ance, and signifies that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships, and trials we may be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end, — resting assured of receiving, at the termination of our labors, a noble and glorious reward. Your past exertions will be considered as a pledge of your future assiduity in the faithful discharge of your duties.

CHARGE TO THE ROYAL ARCH CAPTAIN.

COMPANION : The well-known duties of your station require but little elucidation. Your office in the preparatory degrees corresponds with that of *Junior Deacon.* It is your province, conjointly with the Captain of the Host, to attend the examination of all visitors, and to take care that none are permitted to enter the Chapter but such as have *travelled the rugged path* of trial, and evinced their title to our favor and friendship. You will be attentive to obey the commands of the Captain of the Host, during *the introduction of strangers among* the workmen ; so that should they be permitted to pass your

post, they may be introduced by him into the presence of the Grand Council.

The *White Banner*, intrusted to your care, is emblematical of that purity of heart and rectitude of conduct which ought to actuate all those who pass the white veil of the sanctuary. I give it to you strongly in charge never to suffer any one to pass your post, without the *signet of truth*.

I present you the badge of your office, in expectation of your performing your duties with intelligence, assiduity, and propriety.

CHARGE TO THE MASTER OF THE THIRD VEIL.

COMPANION: I present you with the *Scarlet Banner*, which is the ensign of your office, and with a sword to protect and defend the same. The rich and beautiful color of your banner is emblematical of *fervency* and *zeal;* it is the appropriate color of the Royal Arch Degree; it admonishes us that we should be fervent in the exercise of our devotions to God, and zealous in our endeavors to promote the happiness of man.

CHARGE TO THE MASTER OF THE SECOND VEIL.

COMPANION: I invest you with the *Purple Banner*, which is the ensign of your office, and arm you with a sword to enable you to maintain its honor.

The color of your banner is produced by a due mixture of *blue* and *scarlet;* the former of which is the characteristic color of the *symbolic* or *first three degrees of Masonry*, and the latter, that of the *Royal Arch Degree.* It is an emblem of *union*, and is the characteristic color of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony, between the brethren of the symbolic degrees and the Companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy.

CHARGE TO THE MASTER OF THE FIRST VEIL.

COMPANION: I invest you with the *Blue Banner*, which is the ensign of your office, and a sword for its defence and protection. The color of your banner is one of the most durable and

beautiful in nature. It is the appropriate color adopted and worn by our ancient brethren of the three symbolic degrees, and is the *peculiar characteristic* of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles as by the beauty of its superstructure. It is an emblem of universal *friendship* and *benevolence;* and instructs us that, in the mind of a Mason, those virtues should be as expansive as the blue arch of heaven itself.

CHARGE TO THE THREE MASTERS OF THE VEILS, AS OVERSEERS.

COMPANIONS: Those who are placed as Overseers of any work should be well qualified to judge of its beauties and defects. They should be capable of estimating the former, and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are already endowed, as well as to persevere in your endeavors to acquire those in which you are deficient. Let the various *colors* of the *banners* committed to your charge admonish you to the exercise of the several virtues of which they are emblematic; and

you are to enjoin the practice of those virtues upon all who shall present themselves, or the *work* of their hands, for your *inspection*. Let no work receive your approbation but such as is calculated to adorn and strengthen the masonic edifice. Be industrious and faithful in practising and disseminating a knowledge of the *true and perfect work*, which alone can stand the test of the *Grand Overseer's Square*, in the great day of trial and retribution. Then, although every *rod* should become a *serpent*, and every serpent an enemy to this Institution, yet shall their utmost exertions to destroy its reputation, or sap its foundation, become as impotent as the *leprous hand*, or as *water spilled upon the ground*, which cannot be gathered up again.

CHARGE TO THE STEWARDS.

COMPANIONS: You being appointed Stewards of this Chapter, I with pleasure invest you with the badges of your office. It is your province to see that every necessary preparation is made for the convenience and accommodation of the Chapter, previous to the time appointed for meeting. You are to see that the clothing,

implements, and furniture of each degree respectively are properly disposed, and in suitable array for use, whenever they may be required, and that they are secured, and proper care taken of them, when the business of the Chapter is over. You are to be frugal and prudent in your disbursements, and to be careful that no extravagance or waste is committed in your department; and when you have faithfully fulfilled your stewardship here below, may you receive from heaven the happy greeting of "Well done, good and faithful servants."

CHARGE TO THE SENTINEL.

COMPANION: You are appointed Sentinel of this Chapter, and I invest you with the badge and this implement of your office. As the sword is placed in the hands of the Sentinel to enable him effectually to guard against the approach of all *cowans and eavesdroppers*, and suffer none to pass or repass but such as are *duly qualified*, so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, to post a sentinel at the avenue of our

actions, thereby excluding every unqualified and unworthy thought, word and deed, preserving consciences void of offence towards God and towards man.

As the first application from visitors for admission into the Chapter is generally made to the Sentinel at the door, your station will often present you to the observation of strangers; it is, therefore, essentially necessary that he who sustains the office with which you are intrusted should be a man of good morals, steady habits, strict discipline, temperate, affable and discreet. I trust that a just regard for the honor and reputation of the institution will ever induce you to perform with fidelity the trust reposed in you; and when the door of this earthly tabernacle shall be closed, may you find an abundant entrance through the gates into the temple and city of our God.

The Grand High Priest then delivers the following

ADDRESS TO THE HIGH PRIEST.

MOST EXCELLENT COMPANION: Having been honored with the free suffrages of the members of this Chapter, you are elected to the most important office which it is within their power

to bestow. This expression of their esteem and respect should draw from you corresponding sensations; and your demeanor should be such as to repay the honor they have so conspicuously conferred upon you, by an honorable and faithful discharge of your duties. The station you are called to fill is important, not only as it respects the correct practice of our rites and ceremonies, and the internal economy of the Chapter over which you preside, but the public reputation of the Institution will be generally found to rise or fall according to the skill, fidelity, and discretion with which its concerns are managed, and in proportion as the characters and conduct of its principal officers are estimable or censurable.

You have accepted a trust to which is attached a weight of responsibility that will require all your efforts to discharge honorably to yourself and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercise of their offices. Should they lack ability, you are expected to supply their defects: you are to watch carefully the progress of their performances, and to see that the long-established customs of the Institution suffer no de-

rangement in their hands. You are to have a careful eye over the general conduct of the Chapter; see that due order and subordination are observed on all occasions; that the members are properly instructed; that due solemnity be observed in the practice of our rites; that no improper levity be permitted at any time, but more especially at the *introduction of strangers among the workmen.*

In fine, you are to be an example to your officers and members, which they need not hesitate to follow; thus securing to yourself the favor of Heaven, and the applause of your Brethren and Companions.

ADDRESS TO THE OFFICERS GENERALLY.

COMPANIONS IN OFFICE: Precept and example should ever advance with equal pace. Those moral duties which you are required to teach unto other, you should never neglect to practise yourselves.

Do you desire that the demeanor of your equals and inferiors towards you should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct towards

your superiors. Do you desire to obtain instruction from those who are more wise or better informed than yourselves? Be sure that you are always ready to impart of your knowledge to those within your sphere who stand in need of and are entitled to receive it. Do you desire distinction among your Companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a Companion who may be considered as better qualified for promotion than yourselves, but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline, ever remembering that he who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect as he who is invested with supreme authority.

CHARGE TO THE CHAPTER.

COMPANIONS: The exercise and management of the sublime degrees of Masonry in your Chapter hitherto are so highly appreciated, and the good reputation of the Chapter so well established, that I must presume these considerations

alone, were there no others of greater magnitude, would be sufficient to induce you to preserve and perpetuate this valuable and honorable character. But when to these is added the pleasure which every philanthropic heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating masonic and Christian charity, which are the great objects of this sublime Institution, I cannot doubt that your future conduct, and that of your successors, will be calculated still to increase the lustre of your justly-esteemed reputation.

May your *Chapter* become *beautiful* as the *temple*, *peaceful* as the *ark*, and *sacred* as its *most holy place*. May your oblations of *piety* and *praise* be *grateful* as the *incense*, your love *warm* as its *flame*, and your charity diffusive as its fragrance. May your hearts be *pure* as the *altar*, and your conduct *acceptable* as the *offering*. May the exercises of your *charity* be as constant as the returning wants of the distressed *widow* and helpless *orphan*. May the approbation of Heaven be your encouragement, and the testimony of a good conscience your support; may you be endowed with every good and perfect gift, while *travelling* the *rugged path* of life, and

finally be *admitted within the veil* of heaven, to the full enjoyment of life eternal. So mote it be. Amen.

GRAND HIGH PRIEST: Companion Grand Captain of the Host, you will make the customary proclamation.

The Grand Captain of the Host then makes the following proclamation:

In the name of the Most Excellent Grand Chapter of the State of . . . . , I hereby proclaim the officers of . . . . . Chapter No. . . . . to be duly installed into their respective offices, with the private Grand Honors of Royal Arch Masonry, by three times three.

The private Grand Honors are then given.

If the installation takes place in public, the expression will be "with the public Grand Honors of Masonry, by three times three," and the public Grand Honors will be given.

BURIAL SERVICE.

ORDER OF PROCESSION AT A FUNERAL.

TYLER *with a Drawn Sword.*

MUSICIANS, (*if any.*)

STEWARDS *with Scarlet Rods trimmed with White Crape.*

ROYAL ARCH MASONS, *triangularly, two in front and one in rear.*

PAST HIGH PRIESTS.

MASTERS OF THE FIRST AND SECOND VEILS.

MASTER OF THE THIRD VEIL.

ROYAL ARCH CAPTAIN. PRINCIPAL SOJOURNER.

One COMPANION *carrying Great Lights, on a Scarlet Cushion draped with white mourning or crape.*

SECRETARY. TREASURER.

CHAPLAIN.

SCRIBE. KING.

HIGH PRIEST.

CAPTAIN OF THE HOST.

THE BODY

PALL BEARERS. PALL BEARERS.

[The following service, entire, may be performed at the grave, or, if convenient, Part I may be performed in the Chapter room, or at the house of the deceased, and Part II at the grave]

[Brethren of the intermediate degrees cannot be buried with the ceremonies due to a Royal Arch Mason.]

[This service is not intended to supersede or interfere in any particular with that of the Lodge, but was prepared for use in case a Companion should specially request to be buried by the Chapter.]

PART I.

H. P. — If a man die, shall he live again?

Response by Chaplain or Companions. — The dust shall return to the earth as it was, and the spirit to God who gave it.

H. P. — When he dieth shall he carry anything away with him?

Response. — He brought nothing into the world, and it is certain he can carry nothing out.

H. P. — The Lord gave, and the Lord hath taken away; blessed is the name of the Lord.

Response. — God is our God forever. He will be our guide and support through the dark valley of the shadow of death.

H. P. — Dearly beloved friends and brethren, know this, that Almighty God is the Lord of

life and death, and of all things to them pertaining; whether in youth or age, in strength or weakness, in health or sickness, the issues are all with Him. Wherefore, whatsoever your affliction may be, know you certainly that it is God's visitation. And for what cause soever this sorrow may be sent upon you, and though it be grievous to bear, yet the Lord is merciful and gracious, yea, plenteous in mercy.

For as the heaven is high above the earth, so great is His mercy towards them that fear Him. For he knoweth our frame; He remembereth that we are dust. He healeth the broken in heart, and bindeth up their wounds. God is our refuge and strength, a very present help in trouble.

As in life our brother and Companion was true and steadfast, so in death do we inscribe the records of his memory and his virtues upon the tablets of our hearts, where friendship still lingers, in sad yet pleasant reminiscence.

[The Secretary may now read the record upon which have been inscribed the name, date of death, and age of the deceased companion, together with such other particulars in his masonic history, or remarks as will be proper.]

Chaplain. — I heard a voice from heaven, saying unto me, Write. From henceforth blessed are the dead who die in the Lord : even so saith the Spirit ; for they rest from their labors. Almighty Father, in thy hands we leave, with humble submission, the soul of our deceased companion. Amen.

The will of God is accomplished.

All say. — Amen.

SING. — *Pleyel's Hymn.*

Hear my prayer, Jehovah hear !
Listen to my humble cries ;
See the day of trouble near,
Heavy on my soul it lies.
Hide not, then, Thy Gracious face
When the storm around me falls ;
Hear me, O Thou God of Grace,
In the time Thy servant calls.

PRAYER BY CHAPLAIN.

O, Blessed Lord, the Father of all mercies, and the God of all comfort. We beseech Thee, look down in pity upon us, and especially upon this afflicted and bereaved family. Thou hast written bitter things against them, Thy judgment lieth hard upon them, and their souls are full of trouble. But, O merciful God, who hast written Thy Holy Word for our instruction, that we through patience and the comfort of Thy Holy Scriptures, might have hope; give us a right understanding of ourselves, and of Thy promises; that we may not lose confidence in Thee. Give to us, and to those near and dear to our deceased companion, strength against all distress of body, and mind, and spirit. Break not the bruised reed. Shut not up Thy tender mercies, but make us to know Thy goodness, and that Thou wilt come again with gladness. Lift upon us the light of Thy countenance, and save us with an everlasting salvation. Amen.

Response. — As it was in the beginning, is now and ever shall be, world without end. Amen.

BENEDICTION.

Chaplain. — The Lord bless us and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift upon us the light of His countenance, and give us peace.

PART II.

[The procession will now be reformed and escort the body of the deceased to the grave, the High Priest, Chaplain and Officers take their station at the head, the mourners at the foot of the grave.]

[The Companions should form in a circle around the grave, if possible, and the Stewards will cross their rods over the Body.]

[The following may be read by the Chaplain — or if well sung — the effect will be good.]

LESSON.

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, Thou hast made my days as a hand-breadth; and mine age is nothing before Thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in Thee. Remove Thy stroke away from me: I am consumed by the

blow of Thine hand. When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth : surely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry ; hold not Thy peace at my tears ; for I am a stranger with Thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence and be no more."

[OR THIS]

"Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction ; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood ; they are as asleep : in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth. The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength, labor and sorrow ; for it is soon cut off, and we fly away."

"So teach us to number our days, that we may apply our hearts unto wisdom."

H. P. — Man that is born of a woman is of few days, and full of trouble.

Response. — He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not.

H. P. — Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds, that he cannot pass.

H. P. — Companions, man goeth forth to his work and to his labor until the evening of his day. The labors of our companion are now ended: with him there is now no more counsel or device; and, we are here assembled to introduce him to the place prepared for all the living: solemn and impressive as is the survey of human life, its lights and shades are so blended, as to teach us that all on earth is change. As the lightning writes its fiery path on the dark cloud and soon expires, so the race of man, walking amid the shades of mortality, glitters for a moment through the dark gloom, then vanishes from our sight forever.

But, is this the end of man, and the expiring

hope of faithful Masons? No; thanks be to God, who giveth us the victory! As the embers of mortal life are feebly glimmering in the socket of existence, the doctrines contained in the Great Light of our profession removes the dark cloud, draws aside the sable curtains of the tomb, and awakens hope and joy to sustain and cheer the departing spirit.

H. P.— Forasmuch as it has pleased Almighty God to take unto himself the soul of our departed brother, we therefore commit his body to the ground; earth to earth, dust to dust, ashes to ashes, in the sure and certain hope that this corruption must put on incorruption, and this mortal put on immortality.

[The High Priest will now deposit the white apron or lamb-skin in the grave, and say:]

Naked come I into the world and naked shall I return. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

This sprig of evergreen which we are about to deposit in the grave of our departed Companion is an emblem of hope — and teaches us to look forward to the enjoyment of that far better and immortal part which survives the grave, and which shall never, never die.

[The Companions will now move around the grave, deposit the evergreen, and again halt in place — during which the following may be sung.]

8's. & 7,s. M.

Brother, rest from sin and sorrow!
Death is o'er, and life is won;
On thy slumber dawns no morrow;
Rest! thy earthly race is run.

Brother, wake! the night is waning;
Endless day is round thee poured;
Enter thou the rest remaining
For the people of the Lord.

Fare thee well! though woe is blending
With the tones of early love,
Triumph high and joy unending
Wait thee in the realms above!

Chaplain. — The Lord bless us and keep us, The Lord make his face to shine upon us and be gracious unto us; The Lord lift upon us the light of his countenance and give us peace. Amen.

[The Procession return to Chapter Room.]

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